

THE MYSTERIE OF INIQUITY,

YET WORKING
*In the Kingdomes of England, Scotland,
and Ireland, for the destruction of Re-
ligion truly Protestant.*

DISCOVERED,
As by other grounds apparant and probable,
so especially by the late Cessation in Ireland, no way so
likely to be ballanced, as by a firme Union of
England and Scotland, in the late solempne
Covenant, and a religious pur-
suance of it

ZEPH. 3. 4. 5.

*Her Princes within her are roaring lions ; her Iudges are evening
Wolves, they gnaw not the bones till the morrow.*

4 *Her Prophets are light and treacherous persons : her Priests have
polluted the sanctuary, they have done violence to the law.*

5 *The just Lord is in the midst thereof : he Will not doe iniquity: every
morning doth he bring his judgement to light, he faileth not, but the
unjust knoweth no shame.*

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THE MYSTERIE OF INIQUITY,

*Yet working in the Kingdomes of Eng-
land, Scotland, and Freland, for the
destruction of Religion truly
Protestant.*

VV Ere there not a more then ordinary stupidity
possessing the hearts of men, which God u-
sually permits, as the fore-runner of heavie
judgements, after so many reall and bloudy
demonstrations of a damnable design upon our
Religion and Liberty, it were the most unne-
cessary work imaginable to publish written
ones. But let this unhappy necessity be obeyed,
& honest men be perswaded a little to withdraw their thoughts
from their perplexed reflections upon the businesse of *Hull*, and
the *Militia*, and the *London Tumults*, (which are usually looked
upon as the grounds, but never were other then occasions and
advantages sought to throw us into this confusion, which now
over-spreads the face of *England*, and, unlesse God, who casteth
out the counsels of Princes, and takes the Wise in their owne crafti-
nesse, mercifully prevent, is like to overwhelm it) and apply
themselves

themselves to a diligent observation of the *texture* and *comprehension* of affaires, as they have beene these later yeeres managed by our Adversaries. That so comparing one part of their proceedings with another, and all with this proposed end of subverting the *Protestant Religion*, together with the *Subjects Liberty*, (the *Elme* of that *Vine*) the impartiall and diligent Reader may discern an evident conjecture of *Iesuits*, *Priests*, *Princes*, *Prelates*, *Papists*, *Politicians*, *Atheists*, *prophane* and *ignorant persons*, for the ruine of that *Religion*, to which some of them are *Professed Enemies*, others *Pretended Friends*, but which of them the most pernicious is hard to judge.

But, that no body may be wronged, this Heterogeneous number must, in reference to this great work, receive its proportionable distribution; and we must not conceive all these equally engaged, or upon the same grounds. *Babel* is to be built, the *Architects* are the *Iesuites*, taking in some *Atheistical Politicians* to their assistance, as *Surveyors* of the worke: *Princes* must find the materials, as being made believe, that the worke is designed for the House of their Kingdome, and the honour of their Majesty. *Papists*, with the rabble of *superstitious*, and *ambitious Clergy*, are the daily *Labourers*, the prophane and ignorant multitude are imployed in the most servile workes, as *Hewers of wood*, and *Drawers of water*, and are now made to tread mortar for this building moistned with their own blood.

And because all these must be presumed reasonable men, (though the later sort are used as *naturall brut beasts*, made to be taken and destroyed) who, though they are not so wise as to know what they do, yet must not be thought so foolish, as not to know why they take this paines, different ends are held out. And therefore this great building is designed as a *Church* for the *Papists Devotion*, as a *Palace* for the *Prelates ambition*, as a *Castle* for the *Princes power*, and the rest have severall baits by these cunning Anglers cast out unto them, according to the variety of their dispositions.

But lest I should seem rather to write, then to reveale a *Mysterie*, it will be convenient to use all plainnesse of speech, that they who are concerned, may discern truth before it be beaten into their heads with a *Poleax*.

First

First, I presume it will be granted on all parts, that the Romane Strumpet is very industrious to corrupt the Earth with her Fornications, *Rev. 19. 2.* and hath to that end constituted a great Councel, *De propaganda fide*, as they call it, but rather, *De propaganda perfida*, whose most vigilant Instruments and Emisseries are the *Iesuits*, who have by their diligence obtained the honour to be *Cupbearers* of this Wine of Fornication, and are justly accounted by us those *Frogs*, *comming out of the mouth of the Dragon, the Beast, and the false Prophet, going forth unto the Kings of the Earth, and of the whole world, Rev. 16. 12.* These men, as they compass sea and land, and have spread themselves well nigh in all parts, so they have alwaies had a speciall eye to the Kingdomes of Brittain, it being doubtlesse propounded to them, and all Romish Agents, as a piece of eminent service, if by any meanes that might be reduced the vassalage of Rome.

And this is the second step which I think there will be no contesting for, that the Romish Agents have bin very earnest and industrious in reconciling this Iland with the adjacent to their Religion; it being a service which the Pope himself disdained not to stoop to, in that Letter (yet uncontradicted) which he writ to the Prince in Spain, now extant in the English tongue; where he desires that the *Prince of Wales* might be brought back againe into the lap of the Romish Church, and the *Prince of the Apostles* put in possession of this most noble Ile. Which desires of the Pope have beene seconded with continuall endeavours of swarmes of Iesuites and Priests resident amongst us.

It being then granted, that ever since the Reformation there hath been such a designe, it remaines to shew how it hath been prosecuted, and how farre it hath prevailed, where the Impediment now is, what labour there is to remove it, that all true Protestants may the better understand their own condition and *Interests*. Onely let this be premised, that wee being to deale with a Mystery, a worke of darknesse, it must not be expected that all which shall bee produced, should be cleare and convincing; as if a judiciall proceeding were undertaken, but that the

Argument be so probable and dependant, as, though not a legall, yet a rationall judgement may be passed against our Adversaries in this Cause. And it hath been a very unjust triumph of the Enemy over the Pariliament and their friends in want of evidence, when they have (though the nature of the businesse, being treasonable, and therefore clandestinely carried, and bound up by oathes of secrecie) beene put to make up the grounds of their proceedings from the connexion of severall particulars and probabilities, which are enough for a Statesman, though not a Judge. And the diligent observer may take notice how these feares and jealousies, pretended to be groundlesse, have been justified by after proceedings, as the use made of *Newcastle* hath vindicated the securing *Hull*. The Ship from *Denmark* hath justified their suspicion, grounded (as it is said) upon the slighted testimony of the *Skipper* at *Rotterdam*. The Lord *Digbys* endeavours, and the residence there of *King* and *Cochran*, the Propositions to the Scots at *Newcastle* (hereafter to be mentioned) for the joyning of the Scotish and English Armies against the Parliament, have justified all the suspicions and accusations, then pretended, and protested to be unjust and groundlesse. In such times and cases as these, feares and jealousies are pardonable, and distrust, especially after evident breaches of trust, is the mother of security. It is a very unequall thing that the King with his Cavaliers should renounce the Parliament, destroy his good Subjects, upon the jealousy that Parliaments and Puritanes are Enemies to his Prerogative and Power (which can never be proved if Justice be made the Rule of Power) and we railed on for defending our selves against the confederacie of Papists, Prelates, Court-Parasites, and their Adherents, whose endeavours of introducing Popery and Tyranny, are farre beyond jealousy, as is now to be demonstrated.

I will not retire so far back (having so much work before me) as to insist upon the manifest and manifold attempts upon this Kingdome in the dayes of Queene *Elizabeth*, whom when they had discerned to have settled her Interests for the Protestants against *Spain* and *Rome*, and established her Councell according to those Interests: So that though the *Bishops* brought her

her to dis-favour *Puritanes*, yet they could not perswade her to favour the *Papists*, but she still kept a strict and vigilant eye over them, as being rightly informed, that they, and not the other, were the greatest Enemies to Royall Power. When they saw this, the usuall arts of *Rome* against dis-affected Princes, are put in practice, viz. *Bulls*, *Interdicts*, *Poysonings*, *Assassinations*, which God wonderfully preserved that heroicke Ladie from; the Spanish Armado, the Rebellion in Ireland, may be further Testimonies of their zeale in this businesse. To the enumeration of these, let us onely adde thankfulness and caution, and proceed to their after *Machinations*, the bitter fruits of which the *Protestant Churches* yet feeble.

King *James*, before he came to the Crowne of England, had a heart too large for his Dominion, and therefore extended his affectionate thoughts to the Kingdoms of England and Ireland, which he longed for a peaceable possession of.

The Factors of *Rome* having studied his interest and nature, according to their wonted confidence attempt him: as for his *Understanding*, so well informed in the *Forgeries* and *Falshoods* of the Romish Religion, it was not to be ventured on, and therefore they proportion their workings to his *passions*, which were, Desire of the accession of power, mixt with a more then ordinary feare (in which he was naturally unhappy) lest he should be interrupted, if not disappointed in the entrance: And in this Conflict obtaine from him some intimations, if not assurances, of favour to the Catholique Cause, with which they were for the present satisfied.

The King upon his entrance and settlement in *England*, saw cause rather to dispencc with his promises then his principles: whereupon the Popish Faction grew discontented against him, and a fruit of that discontent, was the *Romish Hellish Powder-plot*, never to be mentioned by any good Protestant, but with due gratitude to Almighty God, and just detestation of the Romish Religion.

This Treason wrought not kindly with his Majesty: for whereas he might have made the *Plot* a ground of defiance, and the Deliverance a ground of confidence; the horror of the
businesse

businesse wrought such impression of dread upon his timorous spirit, that though he was not blowne up, yet he was shaken by it all his life after, and drawne successively to a *Compliance* with, at least a *Connivance* at their proceedings. And notwithstanding the free exercise of his Wit and Pen against Popery, which they could well allow him, they constrained him to purchase his own security (contrary to the Interests of Protestant Religion, and Paternall affection) with the ruine of the neighbour Churches of Bohemia and the Palatinate.

We should not have looked upon the day of our Brethren: to that we may reduce the many impediments that have fallen in betwixt us, and the help of our friends, and that posture wherein God himselfe stands towards us, even as a man astonished, a mighty man that cannot save, Jer. 14. 9. Though we have this hope left, that God will recompence that mischief, not upon the Nation, the body whereof had a just fellow-feeling with the distresses of their neighbours, but upon that cursed Faction whose pernicious Councels yet Rule among us.

This was the most considerable Progresse made in his time, though the preparatory workings for a fitter opportunity were not omitted, as the cherishing in him a dis-affection to *Puritanes*, an inclination to *Bishops*, procuring countenance to *Prophanes*, both by Practice and Declaration to the remote Counties for licentious Sabbath-breaking, and settling about him persons regardlesse of the good of Church or Common-wealth. To which may be added the untimely death of Prince *Henry*, when it was once observed that he grew popular, inclined to martiall affaires, and dis-affected to Spanish proceedings. As also the Propositions of the Treaty of marriage with Spain offered from *England*, revised at *Rome*, and then by the Negotiation of *Bristol* agreed to (though after broken) with so many advantages to the spreading of Popery in *England*, as might discover the designe to have been considerably advanced in King *James* his time.

I shall shut up the discourse of his Reigne with this observation of the providence of God: That those Princes who have trusted God with their lives and Kingdoms, and kept *Spain* and *Rome*

Rome at distance and defiance, have sped better then they, who to their dishonoured selves, have sacrificed the welfare of the Church of God, as, by comparing the History of Queen *Elizabeth*, with those of *Henry* the fourth of *France*, and King *James*, may appear; who trusting to their own politike Conservations, the thing that they feared, came upon them. For so it was, That when by the journey into *Spain*, fairer hopes were conceived of the Prince, as by his intercourse with the Pope, and the presumptions of the Jesuite (which you shall finde in the Treatise of the English Pope, not unworthy an Englishmans diligent observation) most fully appears; King *James* came to be looked upon as ὁ ἀνέχων, and must be taken out of the way, that the Mystery might work the more effectually, and so died he, both a Friend and Martyr of the Catholique Cause. Though it was doubted, and feared, there were severall ingredients into his death, the world talks of a drink, and a plaister, the Cup might be mingled for *Romes* sake, and some other hand's accessary to spreading the plaister; if so, Let them share the guilt, I leave them to him, whose eyes are upon all the wayes of men, to render them according to their wayes, and the fruit of their doing. It is said, the Archbishop of *York*, if he have not too much, or too little *Grace*, can tell you more of this businesse.

Let our trembling pen passe on, to His now Majesties reign; and here doubtlesse some Apologie is expected, but I hope to say nothing that needs it; I shall endeavour to avoid known falshoods, or unseasonable truths.

An earnest affection to the Preservation and Reformation of the Church of God, hath put me upon this disquisition, and the desire of preserving good men from a snare, which shall be in vain spread in the sight of any bird, hath prevailed with me for the discovery of my thoughts: It is in service to that Cause, which I desire not to over-live the welfare of. And therefore, without any more complement, Let us begin to search out the Plaformes, Groundworks, Materials, Instruments of this great service, for recovery of *Britain* to *Babylon*.

In the beginning of His Majesties reign, the Popish Faction having in *Spain*, and otherwise, obtained testimonies of His

disposition, a *strange wife* is prepared for him, which, according to Scripture truth, is a dangerous preparative for a *strange god*: *Surely they will turn away your heart after their gods*, 1 Kings 11. 2.

Upon this marriage, is the Court (sufficiently loose and luxurious enough at all times) dissolved into Riots and Masquings, and in the midst of that noise, were our Counsellors and Enterprises, most perfidiously mis-laid, and betrayed, as those of *Ree* and *Cales*, and especially that of *Rockell*, which, as if no slighter a Complement could be thought of for the fair Lady, received from *France*, must by English hands, and Popish Counsellors, be betrayed in its Religion and Liberty. Thus is our guilt increased, and our strength diminished; and lest the Remainder of it should be employed according to the Interests of our Religion and Nation, a peace with *Spain* is concluded, the *Palatinate* left to that which leaves it yet miserable, and is hastening us after it, a Course of treating with them, who carry *destruction and misery in their paths, but the way of peace they have not known*. These things have been long known, but little considered; and it stands well enough with my intent and purpose, to repeat things mentioned by others, because I aim at shewing the dependance of the Jesuiticall proceedings, one upon another, and all upon the main end of subverting Religion and Liberty.

After these parts so well plaid abroad, Let us consider how the design was carried on among our selves, from the fourth yeer of His Majesties reign. And here, as good workmen use to do, They forecast the manner, and provide the Instruments of their work. It must be done, either by force, or fraud; the first is, I disapprove, probably upon these reasons:

1. The King could not be supposed to yeeld to an invasion of His own Kingdom, and it was pitie to betray so hopefull a Prince.

2. It was more full of hazard, as subject to the Accidents of warre; as also, that a violent attempt would probably joyn the Protestant and Puritan, against the Papist, whereas a fraudulent gradual proceeding might possibly unite the Papist, and indifferent Protestant against the Puritan, which they have

NOW

now accomplished. The latter way is resolved upon, and Instruments accordingly fitted, which are certainly the most considerable requisites in any work.

And because it was of very great concernment, That the King should be brought to favour and further these Popish proceedings, and preparations, He must be ingaged either upon religious or politike considerations, to promote this *Reconciliation with Rome*.

Not to dispute how farre He was prevailed with in matters of Religion; if not for an absolute alteration, yet an Accommodation; or whether, the ultimate End, and full Design, were discovered to Him, or rather He made to prosecute it under another Notion: This is certain, That He manifestly favoured those Courses that made way for Popery and Tyranny; and it is to be conceived, rather with respect to power and profit (which were alwayes observed to be His Majesties well consistent Interests) then to the Popish, or any other Religion, which is evidenced by that passage that fell from His Majesty, observed by the *Venetian* that wrote the Narrative, called the Popes *Nuntio*, *sc. That His Majesty could at that time reconcile Himself to Rome with much advantage*. And when it was discerned that the Interest of absolute Rule, with its advantages, was so firmly settled in His Majesty, and that He was subject to be violent in the prosecution of it, and not likely to stumble at small blocks, which they might well ghesse by the dissolution of Parliaments, billeting Souldiers, the design of the *Germane* horse, &c. They cherish him in it, and set *France* with its broken Parliaments and full power, as an Object of Emulation before him, as finding the Interests of Popery and Tyranny very well to agree.

Now therefore, is His Majesty perswaded that His Crown, and the Popes Chair have common Friends, and common Enemies.

Parliaments and *Puritans*, are their *Enemies*; *Prelacy* and *Prophaneness*, their *Friends*.

Let us see how things were carried with respect to them all.

First, For *Parliaments*, which the Popish Party knew

to be very good advantages in their constitution, to the preservation and reformation of the Protestant Religion, they represent them to his Majesty as most disadvantageous to his desired power and profit. These were onely times of recompence for wrong, of petitions for right, Controllers of Prerogative, Assertors of popular Liberty; and therefore are they dissolved, disgraced by scandalous Declarations, publickly aspersed both from the Presse and Pulpit, as by Doctor *Alabaster*, *Beale*, *Manwaring*, and others of that stamp. And that there might be no occasion of drawing supplies of money that way, which had so many other Inconveniencies attending it, severall exquisite Engines of iniquity and oppression were found out by *Weston*, *Noy*, and others, as Loans, Patents, Ship-money, &c. And thus for twelve years, or thereabouts, were Parliaments intermitted, and the hopes, if not remembrance, of them almost worn out.

Then for *Puritanes*, men cordially Protestant and zealous of their own Religion, which no where but among us is a fault, because they were tenacious of just Liberty, and true Religion, how studiously and spightfully are they disgraced, as men of Antimonarchicall Principles, factious spirits, ranked with *Jesuites* (who were yet better used) as the Incendiaries of Churches and States. For the suppressing these men, the authority of the High Commission, Star-chamber, Bishops Courts, and the ordinary Courts of Justice, through the corruption of Judges and other inferiour Officers, were made very serviceable; and that they might have no shelter neerer then *New-England*, most of the faithfull Ministers, and religious Justices were for some pretence or other discountenanced, displaced; and it was grown to that passe, that *he that departed from evill made himself a prey*. For the rooting out of Ministers, whose onely fault was painfulnesse in their places, severall artifices were used: And because there were a sort of conformable Puritanes, whom the old Ceremonies reached not (who were the least tolerable, because the least liable) severall Innovations, and that pestilent Declaration of the Sabbath, were introduced, which to oppose or refuse, was to be marked out to destruction. And all this done, that the Faction, as they called it, that so much hindered the good worke in hand,

hand, this intended *reconciliation*, might be weakened, and removed.

But were not the Cup in the hand of the Whore very stupifying, it were impossible to make Princes so much mistake their friends for enemies. The Principles of Popery are certainly more propense to Treasons and Rebellions then those of the Protestant Religion, which alwayes made good *Subjects*, though not *Slaves*. And besides reason and experience of former Princes, this present Coniuncture of time and affairs may give testimony therof. Suppose a Popish Prince that had broken the Originall Contract bound with Oath, subverted the fundamentall Constitutions of government in this Kingdome (imagine by Parliaments) and gave evident testimony of not being firme to the established Religion; can it be conceived that such a one could enjoy any security in the midst of Romane Catholiques? Yet with us, after manifold oppressions, breaches of priviledge, intrenchments upon liberty, setting up of the Standard, which some would have interpreted a renouncing of the peoples protection, upon which their allegiance depends, casting off a Parliament, by so late an Act made indissoluble, without their own consent, charging them with actuall Rebellion, and disclaiming all acts done by them, or right in them to exercise his or their own power: The King hears no other language then Gracious Sovereigne, Your sacred Majesty, not onely in formall compellations, but solemne Covenants. Let the world judge whether the challenged Power of the Pope, and the grounds of Popery, would not have given the Subjects an absolution, and established proceedings upon other grounds then the Puritanes of *England* and *Scotland* yet do. Yet so farre, through the just judgements of God, have the intoxications of *Rome*, backed with continuall evill Councils, prevailed with His Majesty, as that it may be said justly of him as *David*, he loves his enemies, and hates his friends, and prefers them who have plaid some of *Abshaloms* tricks with him, to his most faithfull servants and people. It may be his Majesty is led by this Principle, That if he prevaile he gaines much, if not, he loseth nothing, onely is where he was: but this may prove a deceitfull arguing, if not

prevented in time. That of the wise man may be peculiarly applied to these Councils, so full of folly and hazard, *The wicked worketh a deceitfull work.* But pardon this digression, it was well meant, however it may be interpreted.

So fared it with the *Friends of Popery*, the *Prelates*; who but they, must be the Kings Friends, *Neat* to King *James*, *Laund* to King *Charles*; and there they suborned a fraudulent Proverb to serve their turn, which was, *No Bishop, no King*, nay (in *Sydenhams Rhetorick*) *no God*; whereas the truth was, *No Prelate, no Pope.* And here again, was the King cheated by the Bishops, which will evidently appear, if ever (which God forbid) these Cockatrice Eggs be hatched. In the mean time, let reason, and former experience be Judges. The pomp and splendour of the Church, is the Popes proper Interest; to which, the greatnesse of Princes, is rather opposite, then subservient. Increase of power, was in the Negotiation, pretended for the King, intended for the Bishops, who onely made use of the Kings power, for the advancement of their own. And though the King might easily judge, that no *addition* of power could be in *them*, without a *Diminution* of *His*; yet so farre had this Circean Cup prevailed, that Bishops and their Agents, because they served the turn for the present, and prostituted their learning, power, and consciences, to the vindication of illegall Actions, and Authority, were entrusted, not onely with *Ecclesiasticall*, but a very great share in *Civill* affairs; some of them being of the Privy Councell, in all the three Kingdoms, and more especially the Archbishop of *Saint Andrews*, *Chancellor of Scotland*, the Archbishop of *Canterbury*, *Controller of the Councell in England*, who, through the Kings confidence, and his own pragmatick disposition, had an influence upon a'l businesse of consequence that was transacted; And as the King presumed them his friends, so the Pope knew they were his own. Their function was a degree nearer in kindred to him, then any other Government of the Church, and the persons of some of them (as being men addicted to Superstition and Idolatry) were more serviceable then their Offices.

And it is worth the observation, what care the Faction did
take

take to keep this main out-work to Popery, in pressing their Calling upon mens consciences, which every body, unlesse some of their own Favourites, found so offensive in all other respects. And therefore, from the Pulpit and Presse, was their *ius divinum* pleaded, as by others, so by the prostitute pen of D. Hall, who must also contribute his Mite towards this Reconciliation, by his Printed *Reconciler*, being a penance enjoined him for writing formerly, *No peace with Rome*. And lest their Rhetorick should fail, They took care in their *Conclave* (for it was neither Synod, nor Convocation) held 1640. for the binding men to this Government by an Oath, so absolutely necessary to this work, was their standing justly thought to be.

Lastly, Another Introduction made for the resignation of this Church and Kingdom into the bosome of *Rome*; was that *Ignorance* and *Prophanesse*, which were generally countenanced in the Kingdom. That there was all means used for the growth of these *Cardinall vertues* is evidently manifest. As for *Ignorance*, how studiously did the Pharisaicall Prelates keep from the people the Key of knowledge, by disgracing and discountenancing Preaching, silencing painfull Ministers, putting down Lectures, and when good men (willing to take any advantage to discharge their Consciences) in stead of Preaching, expounded the common Catechisme, in that they were restrained by *Wrens* Articles; and all discourse of Religion forbidden upon occasionall meetings. But I am sure, that is no Apostolike Rule, if Saint *Paul* be consulted; (*Col. 3. 16.*) for the advancement of the Apostolike Sea, as it is called.

The most of the Preaching that was allowed, was degenerate into railing against Parliaments and Puritans, crying up absolute authority, passive obedience, strains of wit fitter for a Stage then a Pulpit. And that men might not be relieved from the *Presse*, where the *Pulpit* failed, some Superstitious, prophane Chaplains were set to be Overseers of it, to whom an *Egyptian* command was given, as to the Midwives there, to kill the Males in the birth; and not satisfied with that, as if one age were too narrow Limits for their iniquity to be exercised in, Order was given, for the Re-printing Books formerly licenced, with

with their *corrections*, or rather *corruptions*, according to the Tridentine invention of *Index expurgatorius*.

The like care was taken in matters of *Prophanenesse*; which, as if it had not been sufficiently provided for by *Ignorance*, the naturall mother of it, the Prelates by the examples of their own families for the most part, and the procuring and pressing the Book of licentiousnesse upon the Sabbath, were diligent Nurses thereof.

And if it be further enquired, how these Twinnes became serviceable to Popery, the resolution is very cleer: *Ignorance* you know, is the mother of Popish Devotion, that is, Superstition, and a speciall qualification of a disciple of *Rome*, where *blindfold* is the onely play, a trick the Pope borrows from the Divell, *The god of this world hath blinded their mindes*, 2 Cor. 4. 4. And so likewise *Prophanenesse* is a borderer upon Popery, by the loose Principles, of which, it is much countenanced. It is true, Some sins are not so good cheap, among them, as others, but all may be had at a reasonable rate. And prophane persons, whose remainders of Conscience tell them, they must at least pretend to some Religion, or other (unlesse they have arrived at the height of Atheism) readily pitch upon that next hand, which would allow most Liberty. And our present experience gives testimony of the service these two fruits of the Bishops Government have done: *Prophanenesse* hath made a generall avernesse to Reformation; and *Ignorance*, with the help of that, hath furnished the King with an Army against the Parliament, fetcht from the barren Mountains of *Wales*, *Cornemall*, and the North, which were kept sure without the means of knowledge, as a fit reserve for such a time, as this. I speak of the common sort of souldiers, many of the rest have too much knowledge, and too little conscience.

Thus have we an account of the more remote preparations for this *great service*, which had wrought so well, that it was thought seasonable to adventure more boldly upon the businesse. And the Prelats, with their forward dependants, as impatient of this dilatory proceeding, begin to offer & presse Popish innovations, to preach divers doctrines of grosse Popery, for the which I
 referre

Canterburians self-conviction. The Schooles, from the Pulpit, began to speake Italian apace. The *Martyrdom* of the Protestant Religion disgraced, the *Conspirators* in the Powder-Treason excused, as in a Sermon at Saint *Maries* in Cambridge by *Kemp* of *Queenes Colledge*. And the affront to Rome in the Common Prayer Booke, viz. *Whose Faith is Faction, Religion Rebellion*, must be taken out, that the Proverb might be verified, *Missa non mordet*. Our Churches began to put on the attire of the Harlot; Altars, Crucifixes, and other idolatrous Pictures, were frequently set up, and fervently maintained. The Divine service, as they called it, was a Messe so prepared, as that Strangers from beyond Sea could scarce beleieve themselves to be in England, but rather in France or Italy, and cryed, *Non tam ovum ovo simile, nec lac lacti, &c.*

And if all this will not perswade the incredulous Reader, that there was a strong endeavour of altering Religion among us, I shall commend to his consideration, not so much *Romes* Master-piece, (which may be *Canterburies* Master-piece for ought I know, it lookes so like a disguise) as that serious and ingenious Tract, called, *The English Pope*, together with the *Popes Narratives* annexed, which gives a more exact account then I thought the secrecie of those Negotiations could have afforded to a man disaffected to them: Wherein you have the propounding and driving of the bargaine betwixt the Agents for Rome, and the Archbishop with his Complices, who bought and sold the Puritans for Cardinals Caps, and pensions, among whom the then *Chichester*, now *Salisbury*, was a Chiefe, and therefore fittest to be the Princes Tutor. But I should wrong both that Authour, and my Reader, to tell that Storie after him.

And though *England* was the maine Shop of this Forgerie, as being most considerable; as also because in *Ireland* there needed not so much diligence, and in *Scotland* there was not much matter to be wrought upon; yet in the two other Kingdomes this pious inclination to peace with Rome was not neglected. In *Ireland*, in the fourth yeare of his Majesty, Severall Immunities and Encouragements were granted to the Papists. The then
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Deputie, though his Veine lay more right for tyranny and exaction, in regard of his imperious spirit, yet he failed not to doe many good Offices for the papists, by *connivence and countenance* given to the free and publike exercise of Idolatry. This the King helped on by making many *popish peeres*, that a parliament in that Kingdome might occasionally prove rather advantageous to the designe, then otherwise. The fruit of which liberality of honour was reaped in the Irish parliaments, allowing a Contribution to the warre against Scotland and their sending a Committee, many of which were forward papists now chiefe Rebels, to *White-hall*, the summer before the Rebellion brake forth, who in all probability shuffled the Cards for the bloody Game which was plaid October after. And that *Canterbury* might not stand idle, he dispatcht thither *Chappell*, and other such Agents, who by their Arminianisme and Superstition, might traine up the ordinary sort of Protestants there and bring them to that temper that upon a difference they should propend rather to the Papists then the true Protestants; of which allay, *Ormond*, *Canterburies* Nursling, and his followers, now prove. Thus was *Ireland* managed, that it might serve the turn it now doth, of which afterwards.

In *Scotland* likewise all possible industry was used to facilitate an Accommodation with *Englad* first, and so with *Rome*. And to that purpose the Popish and prelaticall partie were very busie there; particularly *Spotswood* Archbishop of Saint Andrews, a deepe and subtle Dissembler, who had discouraged and extirpated by degrees, and under divers pretexts, most of the faithfull Ministers there; and had he been left to his own Politicks, in which he was beyond his patron *Canterbury*, in probability, he had made the condition of that Nation almost desperate. But *Canterbury* meeting with a man of his owne mettall, *Maxwell* Bishop of Rosse (fit to be *Jehus* coachman, being a furious driver to this *Samaritan* mixture, who apprehended and represented the condition of that Nation too forwardly and presumptuously, in his zeale rather then discretion) gave heed to him, and would needs be gathering the fruits of the Scottish endeavours before they could be ripened in that cold Countrey,
more

more backward then England, and so set his owne and fellowes teeth on edge.

In confidence therefore that the Scottish Church and Nation was so well-prepared, (as by other endeavours, so by his Sermon preached at Edinburgh, when he was there with the King, about the *Partition-wall*, Eph. 2. 14. which he miserably handled, when he made it to be the Jesuits and Puritans hindering his Reformation, that is, Reconciliation with Rome) as to receive the English Liturgie, and that corrupted, or to give good advantages to the Designe by their refusal. It was boldly offered them, back'd with the Kings power, prostituted to all such services, by that Prelaticall Pander to the Whore of Rome. As also a booke of corrupt Canons, which though they comprehended abundant iniquity, yet it was thought fit by one Canon, commended by *Rosse* to *Canterbury*, that a doore should be left open wide enough for the Pope himselfe to enter at a fit opportunity, to this effect; *That since no Reformation in Doctrine or Discipline can be made perfect at once, it should be lawfull by his Majesties consent, &c.* which fell in so directly with *Canterburys* Designe, that he procured it to be approved by the King at Greenwich, May 23. 1635. and enjoyned it to be inserted, giving thanks to his Agent the *Bishop of Rosse*, in a letter yet to be seene, saying, he was glad of the canon so usefully placed behind the curtaine, and commanded it to be fully printed.

But these Southerne plants, being slips of an Italian Stocke, could not endure this Northerne Climate, but were sorely nipt, and (*hinc illa lachryma*) the Scots instead of a Common-prayer Booke, joyned in a Covenant; which when *Spotswood* saw, he said (prophetically, I hope, as once *Caiaphas*) the bottome of their businesse was broken out, and for his part he thought it seasonable to repaire into England, which he forthwith did, and with grieve dyed a Martyr to this Designe, and so was the prediction of Master *Walsh*, a famous Scottish Minister, fulfilled upon him, who in a Letter to the Bishop, written 1604. told him he should dye an Out-cast.

The resolute rejection of this booke, together with the Pre-

lates, altered the *Scene*, but no way the *Plot* of this Tragedy, and gave occasion for new Actors to enter in a military posture, it being determined by this Romish confederacy, that force must be added to fraud, the peoples blood to the Prelates sweat, rather then this blessed worke dis-appointed.

When therefore it was resolved that the many humble Petitions and Remonstrances of the Scottish Nation should be answered in blood, preparations are accordingly made; and because the Bishops had rendered themselves so odious by their Superstitious and Lordly carriage, though the quarrell was theirs, the action must be entred in the Kings name, the warre must be called *Bellum Regale*, and not *Episcopale*, and the Scots persecuted, not as men dis-affected to *Episcopacy*, but to *Monarchy*. And thus, by blowing the Trumpet of Lyes and Slanders, some desperate, some deluded persons were gathered together, to force the Scottish Nation to *Canonick* obedience, and a *Conformity* to England, now in *Confederacie* with Rome. His Majesties person for the credit of the Cause must be ingaged, who comming downe to the Borders, and finding the Scots standing upon their defence at Duncelie hill, the King having left his firebrands at home, in stead of fighting treats and concludes a Pacification at *Berwicke*; which when the Councillours of mischief, especially *Canterbury* and *Sirafford*, saw, as they had before incenied his Majesty against his people, so now (as became the Grace of the one, and Lordship of the other) they make him fall out with himselfe, and his owne act, and sacrifice his faith and honour to the Quarrell. This poore paper, because it gave advantage toward a peace, so unsatisfying to them, and unserviceable to their ends, it must receive the measure more due to the Incendaries, be dis-avowed, and burnt by the hands of the Hangman.

And this was done upon these or the like considerations. If Scotland be so left, it will not onely be hopelesse in regard of it selfe, and so hinder the perfection of the good worke, but remaine as an ill president to all good Subjects to stand up in defence of their Religion and Liberties, (which *Canterbury* and *Sirafford* had a mind to invade) against all illegall and violent attempts,

attempts, though enforced with the Kings personall presence. And further, the example of that Kingdome will not onely remaine as an encouragement, but their unbroken strength will (it is to feared) prove serviceable to the Puritans of England, who are justly thought so many and obstinate, that without a blow they are not to be subdued. It is therefore concluded necessary by the Factours for Tyranny and Popery, that Armes be resumed by the King, of which at least they thought to reap this advantage, that which side soever prevailed, it would be an engagement of the Kingdomes in warre (which was so earnestly pressed by *Strafford*) that so they might be dis-united, and made the more unserviceable to each other in case of necessity. Thereupon they further perswading the King of the possibility of prevailing, (which he used to regard more then the nature of the Councell.) Armes are taken up againe. *Strafford*, with his Assistant *Sir Toby Matthews*, an Episcopall extract, are dispatched for Ireland, the one deales with the Parliament, the other with the Papists, for supplies in this Catholique cause, and prevailed not onely in that, but an auxiliary strength is there raised of about 8000. men, most of them papists, who might be transported for England or Scotland, as occasion should require.

And *Canterbury* no lesse busie at home, dispatches his Bulls to the Clergy for Contributions to the present designe and Souldiers are pressed with the advantages of Coat and conduct-money in the severall Counties. But the Souldiers raised in *Essex*, *Hartfordshire*, and thereabouts, as if they had rather beene to serve under a Scottish Covenant, then a popish Command, fall to pulling downe Images, burning the rails about the Altars, and affronting papists, which was an untoward Omen, but yet dis-heartned not the stout prelates and rest of the Faction from their enterprises.

While these Firebrands were smoaking in England and Ireland, the Scottish Nation, who love not After-games, were not idle, but made good their bearing, their Lyon was rampant while the English were but passant, and so not being willing to trust another pacification at the Borders, march into England with an Army, carrying a petition to the King, and Declaration to

the Kingdome, in one hand, and Armes (the onely arguments then hopefull) in the other, and forced their passage at Newburn, with the repulse of the English, if they deserve so to be called, most of them having changed their hearts for French and Spanish ; so were they possessed of Newcastle, and the Bishopricke of Durham, and fought with their Adversaries upon their owne ground and charges.

The successe of this designe being ill, - and the expence great and insupportable to the Contrivers, notwithstanding all their extravagant oppressions, they are so impudent as to try if they could intitle the English *Nation* to the maintenance and countenance of that war, which was levied by a *Faction*, and perswade the King to call a *Parliament*, intending, through the specious pretences of Loyalty, and promises of taking away grievances, to deceive them into a contribution to this warre, which through Gods great mercy and good providence, they avoyded, though it cost them a dissolution.

Hereupon the Instruments of violence double their diligent injustice, which grew so intolerable, that some of the Lords take the confidence to petition the King, who being betwixt the *Scylla* of a Northerne Army, and the *Charibdis* of a Southerne petition, yeilded to a second *Parliament*, yet continued, and enters into a Treaty with the Scots, being out of hopes of any other End, unlesse it were of his men and money.

Thus have you a briefe account of the Scottish broiles and let the Reader but consider the *ground* thereof, (viz. the reducin that Nation to a conformity with England, now in treaty of *accommodation* with Rome) the *Instruments* raising and fomenting it, *Canterbury* and the rest of that Faction, zealous for popery and Tyranny, and the *forwardnesse* of the papists, who use not to make blind bargaines in the furthering that Designe, and give a free and impartiall liberty to the use of his owne reason, I doubt not but he will conclude with me, and for me, that this warre was undertaken as a hopefull meane of subverting the protestant Religion, and the native Liberty of the Brittain Nation.

Well, *Hac non succcessit, alia aggediendum via.* The dis-
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appointment and foile that the enterprize received by the Scottish businesse, was so farre from making them cast away their confidence, that they doe but double their diligence, and call a Colledge of these *State Physitians* to recover life into this broken businesse. And, that the proverb might not be renewed, *Dum consulunt Roma, capitur Saguntum*, the sudden result of those Councels appears to have beene, that some way or other this Parliament (going a course so contrary to theirs, &c, through the lownesse of their present State, gaining ground apace, though put to dispute every step) must be interrupted and disappointed, nay, rather then faile, destroyed.

And no wonder at this practice against the parliament, which went on at that time so roundly against their interests, and courses formerly mentioned, propounding a further distance from Rome by a Reformation, in stead of their reconciliation by corruptions, striking sore at the abatement, threatening the abolition of Prelacy, which they could not spare; countenancing Puritans, whom they could not endure; accusing and punishing Delinquents, their grand Instruments; not sparing Canterbury or Strafford, who were the left and right hands of the Designe.

So that we need not looke any further for a ground of all possible mischiefs to be plotted and practised against the Parliament, then its direct opposition to the projected Designe of Tyranny and Popery, which had beene so farre advanced, and was now like to be interrupted and broken. All the other differences, as particularly that of Hull was but the picking a Quarrell, and seeking occasion to raise an Army, under pretence of a Guard, for that purpose to which it is now employed.

And it being of so great consequence to the discovery of this *Mystery*, that we understand the true naturall ground of this warre, on the Kings part as also that the Cure is more easily prescribed when the Cause is found out: I shall take a little paines to demonstrate, that the ground of these present calamities was not the pretended invasion of the Kings right in the businesse of Hull and the Militia, but a resolution to persist in the intended mischiefe to Religion and Liberty.

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To which purpose let it be knowne to the world, which to me is sufficiently evident, that before the execution of the Earle of *Strafford*, when his Majesty had received no other carriage from his Parliament, then what he professed himselfe satisfied with, and that if the Bills he had past, were againe to be offered, he should cheerfully and readily assent unto them; even then were dispatched Letters and an Agent to the King of *Denmarke* from his Majesty, complaining of the Parliament, that in stead of his supplies expected from thence, among other Ends, *ad propulsandos hostes*, you may easily ghesse who were meant (we being in a deepe peace with all popish Princes) he found it, *per-tinaciter, & injustis de causis, in unius vira exitium intentum & defixum* (undoubtedly *Strafford*, betwixt whose impeachment and execution the Letters were sent) and thereupon declares himselfe in these words, *ad alia consilia animum convertendum duximus*. What those Counsels were will hereafter more fully appeare. One part of them was executed in the same Letter, wherein an Agent was named, with credit given, and aid desired. And that it may appeare this Letter was sent, out of which these passages are excerpted, not onely the Copy of the Letter, but the authentick *Answer* hath beene seene, and that it prevailed in some sort, appeares not onely by the Answer from *Denmarke*, but the Kings declaring upon the Offer to the Scots at Newcastle, that he was to have money and horse from *Denmarke*, to encourage them to joyne with him; and all this notwithstanding the deepe protestations, at that very instant, against Forraigne Forces.

And if there want further prooffe, it may be added, that the intention to bring up the Army to over-awe if not destroy the parliament, was long before his Majesties departure from London, which intention if it be not sufficiently proved by the Declaration of the Lords and Commons of the nineteenth of May 1642. with the depositions and Letters annexed, which may possibly prevaile with the indifferent Reader: yet the propositions about the same time made to the Scots at Newcastle, of joyning with the English Army against the parliament, and the bonntifull Offers made thereupon, Of 300000. l. to be paid
downe

downe, Of foure Northerne Counties, and the plunder of London, The quitting of his Revenues and customes in that Kingdom to their publike use, The Kings residence at Yorke for the better accomodation of both Nations, or fuller revenge to London, (which Sir John Henderson, who imparted that gracious Message by vertue of Letters of full credence given him by his Majesty signed C.R. can testifie, or if he will not, many honest men may, though the paper be regained) may sufficiently convince any man, who hath not determined with himselfe, *Non persuadebis etiamsi persuaseris*: which I have made the more bold to adde, because though the Penner of the Answer to the Petition of both Houses March 26. 1642. defie the Devill (whom he knew would never take paines to discover his owne plot) to prove there was any such Designe with his Majesties knowledge, yet he denies not honest men liberty of speaking the truth.

And not to let this businesse passe without the just honour and vindication of the Scottish Nation, let the world take notice, that they not onely refused this offer, but acquainted those who were most entrusted with the affaires of the English Parliament, and offered rather (if need were) their best assistance to secure the just and lawfull proceedings and priviledges of Parliament, and settle both Nations in truth and peace, the embracing whereof might have probably prevented a great deale of bloodshed both in England and Ireland, and had beene the *Fore-game* of our present *After-game*. But they were then so farre more tender of his Majesties honour then their owne safety, that they made use neither of the Kings offer to the Scots by declaring it, nor the Scots to them by accepting it, and one of them was so farre more ambitious of his Majesties favour, then carefull of his owne honour, as to acquaint the King with the businesse: Aske the Lord of *Donfer* who it was.

But I hasten from this Digression, and returne to that conclusion, which I thinke I may clearely make from these premises; That his Majesty before any of these apparent Quarrels about Tumults, or the like, used earnest endeavours for destroying the Parliament, so contrary both in its constitution and proceedings

to the intended subversion of Religion and Liberty, either in their persons or priviledges.

So that though these plots and transactions did not serve the Kings turn, for the intended mischief, yet they serve mine very well in the cleare prooffe of the intention of the mischief. Something might further be added out of the Irish businelle, to make this assertion cleare, but I reserve that to its owne place, being the *Mystery* of this *Mystery*, and the *Iniquity* of this *Iniquity*.

By what hath beene declared, it may appeare what aspect the King and the Councels in which he was ingaged had toward the Parliament of *England*. Let us proceed to examine the courses which were afterward taken in prosecution of this Designe against them, & those that for love of Religion and Liberty adhered to them; and by considering the *Wayes*, *Counsels*, *Instruments*, which have beene used in this service, we shall obtaine yet further Evidence, that this present warre, undertaken by the King & his party was intended for the subversion of the professed Religion and established Government. When therefore the Armies raised both in *England* and *Ireland* (not without some reluctance, as not having performed their intended service) were unavoidable to be dis-banded in the declining part of the yeere 1641. we must suppose a Counsell most solemnly to be called at *White-hall* about July or August, before the Kings going into *Scotland* (it being then very seasonable in regard that the Irish Committee (especially so able and active men as *Gormonston*, *Muskery*, *Plunket*, *Browne*, and *Bourke*, who were privately treated with) was then in *England*) wherein, as may appeare by the precedent and future practises, it was laid as a ground, That this *Parliament*, with the *Puritans*, their Adherents, who stood so obstinately in the way of this propounded, and so farre promoted Designe, must be removed, or subdued. And to this End wayes of violence (blood being the Whores drinke, *Rev.* 17. 6. and *imperium quolibet pretio constans bene*, an absolute rule being cheap at any rate) are resolved upon, especially considering that many broken pieces of the Armies raised against *Scotland* might easily be made use of againe, the Occasion being very

very little different. And in this Conspiracy was that *monstrous Rebellion in Ireland* (to use the words in the Kings answer to the Petition of the Irish Commanders, dated at Oxford December 1. 1642. for we cannot with better words, though we expect better deeds) practised by those *mercilesse and Idolatrous Rebels*, more then probably contrived. Let us stand behind the curtaine, some policie may be learnt, and honesty too, by way of defiance.

After the Proposition of the destroying this Parliament, in case it could not be reduced to the service of this Catholique Designe, (which was almost past hope, seeing no more royall inclinations in them, after so many Acts of Grace, besides personall honours, and offers made to some, accepted by others) which was resolved doubtlesse, *nemine contradicente*. The next consultation must naturally and necessarily be of the manner, which must likewise be Confusion and Blood; *Sceleribus non nisi per scelera tutum est iter*.

But nothing is to be done rashly, the Cause being as full of hazard as importance; let therefore the State of the Kingdome of England, and the neighbour Kingdomes and States, in reference to this Cause, be duly considered.

The condition of England may be thus represented; for the body of it: It consists of *Papists, Protestants, viz.* the King, Prelates, Courtiers, and Cavaliers, the dissolute Gentry, the superstitious Clergy, the profane & ignorant people, the only Protestants now accounted of; all the rest are but Anabaptists and Brownists; and a third party of *Puritans*, that is, Lovers of the Protestant Religion, with the desire of Reformation, friends to the Parliament, and native Liberty of the Subject. This latter part though very strong, yet may be supposed well ballanced by the other two, whom they without a mistake, as now appears, presumed might be made one, upon the Considerancy of Popery, absolute power, Prelacy, indifferency in Religion, and profanenesse; especially with the advantages of their opposition to puritanisme and Reformation, and the manifold pretences that might be continually made against the Parliament. And whereas it might be objected that the Parliament now made indissol-

luble by a late act, would be a very great impediment, in regard of its power and estimation with the people, especially now after their pressures sustained for want of Parliaments.

This was put off with the projects of defaming and disgracing it, withdrawing some of the Members, corrupting others, and bringing the Kingdome into that condition that the Parliament shall be constrained to disingage the people by requiring Contribution, rather then ingage them by present freedome and reformation. *England* thus represented is no great discouragement to the worke.

But what shall be done with *Scotland*? a people full of foresight and resolution; their late carriage towards this very businesse, hath given abundant testimony, That they upon the stirring of the Quarrell by the Parliament, for *Religion and Liberty* will easily be drawne into their assistance.

The course since taken, seemes grounded upon such Councell as this; The King is to goe into *Scotland*, and so to passe by the Armies, the Commanders of which may occasionally be saluted, and there he may upon the place be advised, to what may be best for his ends. If by faire offers and pretences they can be deluded, let them not be spared, that they may be either ingaged by kindnesse, or upbraided with unkindnesse. If they be found peremptory, since there is an advantage of the Kings presence, and so many resolved Cavaliers to attend him (as there did both Popish and others) let some of the Heads of the faction be taken off, as *Argyle* for one, and *Hamilton* likewise (who by playing booby on both sides that he might be sure to save his stake had like to have lost all) which was accordingly attempted by *Crawford*s Designe, but through Gods providence prevented, by making a difference betwixt the Contrivers, and stirring up a more noble resolution in one of the Commanders (though since unworthy enough) who thought and said, it was the worke of *Butchers* and not *Souldiers*, that was propounded. But let the worst be supposed and provided for, As *Scotland* is for the most part *Puritanicall*, so is *Ireland* *Popish*. And the Irish Papists may first suppress the Protestants among themselves, and so not onely occasion the Extinction of *England* and the

the distraction of the Parliament there, by a warre, but also be serviceable upon the perfection of their worke, or an allowed *Cessation* from it, to strengthen the Kings party in England, or annoy *Scotland*, to the prevention of their Assistance. Very good or at least very true.

But what may be expected of *Holland*? from the people little hindrance, being drowned in their owne interest of gain: Were we all Spaniards, we could have supplies from thence for our money; and from the Prince of *Orange* (who hath well gained, not onely by that state, but upon it) all possible assistance by reason of the contract of marriage with *England*, and the possibility there may be of requiting him in the same kind when our worke is done. Which (by the way) when the *Netherlanders* are awake, they shall doe well to consider of, and reflect upon the *Belgick* blood, and *English* treasure expended in the freeing them from that bondage, to which by connivence at supplies against the Parliament they are hastening againe. As for *Denmarke* the case is cleere, the Obligation of Consanguinity the interest of Royaltie will ingage that Prince, and to put it utterly out of doubt the encouragement given by Letters under his owne hand, is abundantly sufficient.

As for *France* and *Spain*, Popery and Monarchy, (or rather Tyranny) will bring in them, (notwithstanding their great and important differences) as *Pilate* and *Herod*, to joyne in crucifying *Christ*: The greatest doubt may come of *France*, *Spain* having a firmer interest in the Papists of *Ireland* and *England*, but considering it is, for the Catholique Cause. And that if the proceedings of the true Protestants of *England* and *Scotland* prosper, it may be an ill president to the Protestants of *France*, to strive to regain, what the other strive to keep: no doubt he will cast a favourable eye upon this businesse, as now appears by sending his Agent into *Scotland*, to hinder the Union of the two Nations.

Things being thus digested (as in all reason they might and were) no wonder though the King upon his returne from *Scotland*, and the Rebellion begunne in *Ireland*, altered his language and carriage to the Parliament, and sought nothing more then

occasions of beginning the Quarrell, as by the illegall accusation of their members, Going to the House of Commons to demand them, so attended; upon whose instigation, and with what intention, appeares by the Queenes Carriage at his frustrate returne, as also by the confessions of divers of that desperate Guard. These violent assassinating courses attempted in *England* and *Scotland*, practised in *Ireland*, though they are not certain Evidences, are usuall signes of a Popish Designe, and Jesuiticall Councils.

After this attempt, (not through pretended feare, (for his Majesty adventured into the City the next day, with a small Guard) but through indignation at the disappointed mischief, and, (as the Lord *Digbie* saith) to keepe the Cavaliers from trampling and reproach,) the King removes from London, *cum tota sequala*, except some who were left to be Agents in City and Parliament for this great service, whom we could as well have spared.

And now the plot of raising an Army, long before contrived, being ready for the birth, *Juno Lucina fer opem*, let the Queene find a pretence to goe into Holland, (taking with her the Crowne Jewels, which were pawned or sold: not to gaine, but lose the Pearle of price) with the more freedome to negotiate forreign supplies of Money, Armes, Ammunition, and Commanders, whither likewise some other officious person, as *Fermeine*, *Digbie*, &c. were before, by his Majesties warrant, dispatched, and to speake without flattery, she did speciall service, for which no doubt she shall have her Indulgences and Pardons free, as she hath occasion to use them.

In the meane while the King is going on pilgrimage in Devotion to this Romish Cause, and though continually petitioned for returne, and obrested by bleeding *Ireland*, makes little stay till he comes to *York*, where after the Courting of that Country and his many Protestations, (taking the Lords also in for security, *June 15. 1642.* whose honours were pawned for his Majesties intentions whereby it was thought the people were better prepared then indeed they were) he goes to *Hull*, and upon Sir *John Hothams* refusall takes occasion to raise a Guard for his person

perion in a place, whose Loyalty was so much magnified, which by the helpe of the Commission of *Array*, and forreign supplies, hath ingendred a plentifull issue of three or foure Armies.

But what is all this to the subversion of the Protestant Religion, if there had bin any such intention in raising the Army, the *Papists* whose speciall interest it was, should have bin taken in, who are by a Proclamation dated at *York*, August 10. 1642. forbidden, not onely the Courts, (a place so unfit for them, the Queene being now absent) but any Office or service in the Kings Army; and as if His Majesty were so farre from expecting their assistance, that he feared their vengeance, in his instructions to the Commissioners of *Array*, August 29. 1642. dated at *Nottingham*, charge is given that Recusants be disarmed.

This cannot be denied, but it may be contradicted, as it was by His Majesty, in an answer to the Perision of the Recusants of *Lancashire*, dated at *Chester*, September the 27. 1642. where they are not onely allowed, but (according to the known Law of the Land) required to provide sufficient Armes for themselves, their servants and tenants.

And whereas it may be said the case was different in August, and September, its yeilded, His Majesties Case was different, though his Cause the same, to have received them before others were ingaged, had been to disingage the *Protestants*, and interrupt the worke in its tender beginnings. And therefore it must be so timed, that as many Protestants, as could be deluded with pretences, might be drawne in and ingaged, beyond a retreat, before the assistance of the *Papists* was required.

Thus have you an account of those grounds, for which those Counsels, Contrivances and disguises, by which the main Army countenanced be the Kings favour and presence, was raised against the Parliament.

I have no mind to trace it over shooes though that innocent blood which hath bin spilt by it, neither is it to my present purpose to doe it. The indeavours to the same end in the *North*, by the Earle of *Newcastle* in *Wales*, and *Cornwall* by the Marq. of *Hertford*, and Sir *Ralph Hopton*, (These latter grounded rather as I suppose upon the Principles of Prerogative

then

then Popery) I purposely omit: onely let me take notice, that this worke of darknesse hath made the darke corners of the land its refuge, and received most assistance from places most void of the knowledge of God, which we are in a high degree to impute to the more then barbarous cruelty of the Prelats, not onely not providing, but preventing their supplies, and discouraging the Liberality and Piety of those who indeavoured the propagation of the Gospel, by disappointing the intention of buying in Impropriations, and discourtenancing Lectures.

These Armies thus raised, and made up by Papists, prelats, Courtiers, superstitious Clergy-men, dissolute Gentry, and a Herd of prophane ignorant people; what by treating and fighting, by false friends and bitter enemies (though the just hand of God upon this Nation, for their idolatry, and backsliding, bloodshed and oppression, and undervaluing the precious Gospel of Jesus Christ) have turned this Kingdome into a Field of blood, and of the esteem and envie of other Nations, have made it the pitty of our few friends, and the reproach of our adversaries.

But why should all this Calamity be reduced to his Majesties Counsels and Courses, hath not he offered Treaties of peace, as at *Nottingham*, and entertained them, as at *Oxford*.

I know there are many that afflict themselves with the neglect of the offer from *Nottingham*, sent from the desolate Standard; and looke upon it as the losse of a happy opportunity: I deny not but his Majesty, in that condition, not out of love to peace (an affection that could not well consist with those incessant endeavours to leavie warre) but feare lest he might lose that power he strived to increase, might be for some time reall in that motion, but his inclinations to it were not so strong as to revoke his Proclamation, (which measure not onely the Scots found, but the Irish Rebels likewise, now by authority derived from his Majesty, called Catholique Subjects) or to resist (as the report is) the suggestions of the Earle of Bristol, who desired him to remember his promise to the Queene, and therefore not like to have been so constant, as to have produced a settled peace.

As for the other Treaties offered and entertained, as they were

in.

intended so they proyed, accommodations for war, rather then peace, as that Overture before the Brainford businesse : And as for that treaty at Oxford, If the King had entertained the same disposition towards his Parliament in *England*, as he hath since expressed towards his late Rebels in *Ireland*, hee would not have been so scrupulous in all the passages of it, and so indulgent to the almost starved Rebels, by the manifold advantages of that Cessation, afterward to be examined.

It is true, there have been divers Overtures since, the most of them private, but we have lost by every bargain; among the rest the Queen was appointed and used as a most hopefull instrument of quenching the flames she had so diligently kindled and blown, and as I am too truly informed, favour offered to her faction by those who (though all this was come upon us) *ought not to have stretched out their hands to a strange God; shal not God search this out? Psa. 44.* But what peace so long as, &c.

There were possibly some Lords and Gentlemen (in other respects) of worth, as *Hariford, Southhampton, Falkland*, and some others, (who finding things contrary to their expectation, and being wearied with the tediousnesse of this unnaturall war) that had and have reall inclinations to peace : but what doth this availe us, when his Majesty is wholly swayed by those Counsels which are as averse to peace, as to the Protestant Religion, and the Liberties of the Kingdom ; so that there is little hope that the Armes taken up by the King should be willingly laid down, till the ends for which they were raised, the subduing the Parliament and Puritans, the subversion of Religion and Liberty, (which God prevent) be accomplished.

But I am not ignorant of the prejudice and unbelieve that all which hath been or can be said in this businesse is like to meet with, so averse are men from looking upon this as a Quarrell of Religion, and from laying it to heart accordingly. I shall therefore take the boldnesse to produce yet some further Evidence, whereby it may appeare that the Interests of the King and Papists, as in all parts, so particularly in *Ireland*, are deeply and desperately involved.

First in generall, the Papists (who do not use to reckon with-

out their Host) in all places interpret the Cause of the King against the Parliament to be their owne, and declare it not only in words, but in their personall assistance, and plentifull Contributions, as appears by the notice given to the Papists in Flanders, of the acceptable service they should doe to the Catholike Cause, by sending money for the maintenance of the Army against the Parliament, witnessed upon Oath. And though our selves who are most nearly concerned are so hard of beliefe in this Case, yet the neighbour Protestants, as of Zeland and Scotland, do so state it, as appears by the Letter of solicitation for a seasonable engagement in the behalf of the English Protestants, from Zeland to the Generall Assembly of Scotland, and by the Remonstrance of the Assembly of Scotland, to the Convention of Estates there, and their answer thereunto, dated June 27. Iuly 4. 1643.

But the fullest and saddest Evidence in this businesse is to be drawn from the due examination, and consideration of the Rebellion in Ireland, (for so it was once called) wherein there have perished neare two hundred thousand soules, by the hands of those wicked and detestable Rebels (as they are called by his Majesty in his Declaration of April the 8. 1642.) so odious to God and all good men, with whom if his Majesties Counsels prove confederate, I think it will be sufficient to convince our moderate men, and awake them out of that Neutrality, which is as unprofitable as it is detestable, since it neither procures friends, nor reconciles enemies.

That the ground of that Rebellion was the advancement of the Catholike Cause, is professedly declared by the Acts of the Generall Assembly of Rebels at Kilkenny, held 1642. which Acts were printed at London, March the sixth 1643. in these words.

F O R the exaltation therefore of the Holy Romane Catholike Church, for the advancement of his Majesties service, and for the preservation of the Lives, Estates and Liberties of his Majesties true Subjects of this Kingdome, against the injustice, murders, massacres, rapes, depredations, robberies, burnings, frequent breaches of Publike Faith and quarter, and destruction daily acted

acted and perpetrated upon his Majesties said Subjects, and advised, contrived, and daily executed by the malignant party, some of them managing the Government and affaires of Estate in Dublin, and some other parts of this Kingdome to his highnesse great disservice, and complying with their Confederates, the malignant party in England, and elsewhere, who as it is known to all the world, complot and practise to dishonour and destroy his Majestie, his Royall Consort, their Children, and Monarchicall Government, which is of most dangerous consequence, to all the Monarchies and Princes of Christendome. The said Assembly doth order and establish a Councell by the name of a supreme Councell, of the confederate Catholiques of Ireland, &c.

You see how neare the *Exaltation of the holy Romane Catholique Church*, and the advancement of his Majesties service, stand together, and who are accounted his Majesties true Subjects, who Malignants. But all this is easily blasted with the Consideration that they are the Expressions of Rebels, pretending his Majesties name and service for their advantage; No, under favour, they are the expressions of his *Roman Catholique Subjects*, so stiled in the late *Cessation*, concluded in his Majesties name, and by his Majesties authority, September 15. 1643. and ranked equally with other his Majesties good Subjects, and therefore no reason to discountenance this Evidence, nor yet those of the like nature hereafter to be produced. However it abundantly shewes the end for which it was mentioned, the proving that Rebellion to be a Quarrell of Religion.

Let us now trie what Evidence may be brought forth to prove that the Papists in *Ireland*, and the Armies in *England*, engaged against the Parliament, are doing the same work, and that there is a line of Communication betwixt their Counsells. To this purpose, let us consider a *Commission*, and a *Cessation*, to which whatsoever else is to be said in this matter may be reduced.

Common fame, none of the worst witnesses, hath brought to every mans eares the noyse of the Kings favouring the Irish *Massacre*, and that the Catholique Subjects there have called themselves the *Queenes Army*, and intimated themselves the

Kings, by saying they had 'good warrant in black and white for their proceedings, and crying out upon the English Parliament and Puritanes, as the Kings Enemies and theirs. It were well worth the knowing the truth of this so important businesse. Let us goe as neare it as the nature of a Mystery will admit.

And first let the Copy of the *Commission*, said to be given by the King to his Catholique Subjects of Ireland, be read and examined.

*From our Camp at Newrie this fourth
of November 1641.*

*Philem Oneale.
Rorie Macgnire.*

*To all Catholiques of the Romish Partie
both English and Irish, within the
Kingdome of Ireland, we wish all Hap-
pinesse, Freedome of Conscience, and Vi-
ctory over the English Hereticks, who
have for a long time tyrannized over
our bodies, and usurped by Extortion
our Estates.*

BE it hereby made known unto you all our Friends and Coun-
treymen, that the Kings most excellent Majesty (for many
great and urgent Causes him thereunto moving, reposing trust
and confidence in our fidelities) hath signified unto us by his
Commission under the great Seale of *Scotland*, bearing date at
Edinburgh the first day of this instant October 1641. and also
by Letters under his signe manuell, bearing date with the said
Commission, of divers great and heinous affronts that the Eng-
lish Protestants, especially the Parliament there, have published
against his Royall Prerogative, and also against our Catholique
Friends within the Kingdom of *England*; The Copy of which
Commission we have here sent unto you to be published with
all speed in all parts of this Kingdome, that you may be assured
of our sufficient warrant and authority herein.

THE

THE COMMISSION.

CHARLES by the grace of God, King of England, Scotland, France, and Ireland, Defender of the faith &c. To all our Catholike Subjects within Our Kingdome of Ireland, greeting. Know ye, that We for the safeguard and preservation of Our person, have been enforced to make Our abode and residence in our Kingdom of Scotland for a long season, occasioned by reason of the obstinate and disobedient carriage of Our Parliament in England against Vs, who have not onely presumed to take upon them the government and disposing of those Princely Rights and Prerogatives that have justly descended upon Vs from Our Predecessours, both Kings and Queens of the said Kingdome for many hundred yeares past, but also have possessed themselves of the whole strength of the said Kingdome, in appointing Governours, Commanders, and Officers, in all parts and places therein, at their own wils and pleasures, without Our consent, whereby we are deprived of Our Sovereignty, and left naked without defence. And forasmuch as we are (in Our selfe) very sensible, that these stormes blow aloft, and are very likely to be carried by the vehemency of the ^a Protestant Party ^a Puritan in. into Our Kingdome of Ireland, and endanger Our another copy. Regall power and authority there also: Know yee therefore, that we reposing much care and trust in your duties and obedience, which we have for many years past found, Doe hereby give unto you full power and authority to assemble and meet together with all the speed and diligence that a businesse of so great a Consequence doth require, and to advise and consult together by sufficient and discreet

discreet numbers, at all times, dayes, and places, which you shall in your judgements hold most convenient and materiall for the ordering, settling, and effecting of this Great work, (mentioned and directed unto you in Our Letters) and to use all politick wayes and meanes possible to possesse your selves (for Our use and safety) of all the Forts, Castles, and places of strength and defence within the said Kingdom except the Places, Persons, and Estates of Our loyall and loving Subjects the Scots) and also to arrest and seize the Goods, Estates, and Persons of all the English Protestants within the said Kingdom to Our use: And in your care and speedy performance of this Our will and pleasure we shall perceive your wonted duty and allegiance unto Vs, which we shall accept and reward in due time. witnesse Our selfe at Edinburgh the first day of October, in the seventeenth yeare of Our Reigne.

This Deponent maketh Oath, that about the middle of November last, living then in the Parish of Saint Michans, neare Dublin, being accompanied with one master Stapleton of Dublin afore said, Gentleman, they happened into the company of a Popish Priest, commonly called Father Birne, who being formerly acquainted with the said master Stapleton, desired to drink with him at a Tavern called the Bull, upon Merchants key in Dublin, where discoursing of the injuries and troubles of the times, the Priest answered, that the Irish (not enduring to have them called Rebels) had sufficient warrant for what they did, and stood strongly in defence of their actions; and presently to justifie his words, produced a writing, according to the tenour of the premises mentioned in this writing above said; whereof the Deponent desired a Copy, and he willingly yeelded unto it, and thereupon he wrote this Copy out of his *literatim*, in the presence of the said master Stapleton, who is now living in Dublin.

This is the true copy of that Commission, with the annexed Warrant and Deposition (for I will conceale nothing in a businesse of this importance) as it came to my hands in a paper thus endorsed : *A copy of the forged Commission in Ireland, published by those traitorous Rebels, Sir Philemy Oneale Knight, Rory Maguier Esquire, and others, with their lying perswasion to seduce and stirre up the whole Romish Party to Rebellion, wherein may be seene how heinously his Majesty is abused, and the Parliament unjustly taxed by the Papists.*

This last clause I take for granted, but as for the rest, give me leave to try whether the inside or the outside of my paper be the truer. And this I shall doe with all due respect both to the King and Parliament, that his Majesty may see that there was some fire in the midst of all the smoak, and that the jealousies of his people, concerning the Irish businesse, were not altogether groundlesse; as also that the King may have a fit occasion to abjure this Commission, and cleare himselfe of the aspersions cast upon him, with respect thereto, and chastise (as his Majesties phrase is) those wicked fellows (but I crave mercy, they are not my fellows, they are owned Subjects, but I, and the rest of the Parliaments friends proclaimed Rebels) And that the more full and particular satisfaction may be given (for discourses and protestations will not be taken any longer for payment) I shall give all the Arguments I can to prove the reality of it.

First therefore let us consider the time (a materiall circumstance) when this Commission is dated, that is the first of October 1641. in one copy, and the fourth in another, (no great difference) the *Massacre* beginning the 23. of the same month, which was presently after the Conferences at *White-hall* with the Lord *Muskerie* and his fellows, who returned into *Ireland* the same month his Majesty went for *Scotland*, leaving the Lord *Dillon*, who was presently after sent with the Queenes Letters, requesting or requiring his being made Counsellor of *Ireland*, to his Majesty then at *Edinburgh*, where it is said this Commission was signed with the broad Seal of that Kingdome, being not then setled in the hands of any Officer who could be answerable for the use of it, but during the vacancy of the Chancellors.

cellors place, intrusted with *Marquess Hamilton*, and by him with one master *John Hamilton*, the Scribe to the Grosse Petitioners in *Scotland*, and sometimes under the care of master *Endimion Porter*; a very fit opportunity for such a clandestine transaction. And let it not be omitted, that presently after the date of this Commission, *Dillon*, *Butler*, and divers other Irish Commanders, of which the Court was then full, were dispatched for *Ireland* by his Majesties Licence, not without the just suspicion of By-standers.

The Commission it selfe, for the grounds and language of it, is very suitable to other dispatches and writings under his Majesties name, expressing much bitterness against the Parliament, and jealousy of the diminution of his Prerogative, which was alwayes his great feare. But I shall be unwilling to fetch the least prooff from the matter or stile of the Commission, the Argument is not so beggarly as to necessitate a *Petitis Principis*.

Let us go on to examine the grounds, why such a thing should be forged, and why such a thing should be granted, and see which are the more probable.

I know no ground why such a Commission should be forged. It was not to make his Majesty odious, for in all their writings they expresse all tenderness of his honour, and forwardness of their obedience particularly in the forementioned Assembly at *Kilkenny*, where, next after the Article for the injoyment of all the Priviledges and Immunities of the *Romane Church*, as in the ninth yeare of *Henry* the third, the Oath of Allegiance to his Majesty is established, (its likely according to the agreement of the Reconciliation with a *Salvo* to the Sea of Rome) and their constant and generall professions of loyalty (now so well confirmed by his Majesties expressions to them, and their contributions to him) do clearly evince, that they had not so much ill will to the King, as to raise such a scandall of him. And more especially, though a Commission might do them some advantage yet the forgery of one could not but be prejudiciall, it being a necessary ingagement of his Majesty in his owne justification, to have used the utmost of his skill and power against them.

as to have staid with his Parliament, and prevented a war in *England*. But though a forged Commission might be unprofitable, yet a reall one I wonder not should be demanded, though a stranger to the *Mystery* would wonder it should be granted.

First, that hereby the King, whom they knew in his own disposition apt enough to start from his Expressions upon an advantage, might be firmly bound to them and their proceedings, as also that the more backward Papists, who were more good natured then to rebell against a King whom they had found so propitious, and more wary, then by such Rebellion to forfeit their Estates, which under him, with the advantage of their Religion, they doubted not to enjoy, might the more easily be brought in.

If it be objected, this might be done by a forged Commission, I answer, not so well; Forgery is an unruly help, being often requited with the double hinderance of a discovery. Papists, though sometimes they delude us, they deale freely, especially in a common Catholique Cause, with one another. And what end such fraud could have upon the Protestants, unlesse a little to amaze them at first, & then exasperate them, I cannot conceive. However it is, be assured that *Oneale* and *Mac-Carty* beare so high upon this Commission, that they have offered Major *Monro*, and the Scots in *Ulster*, an appeale to the King, which have the truer Commission, and which are the better Subjects, and according to that determination to quit or hold their employment, if the Scots would mutually promise the same.

But sure, sayes my honest Reader, who thinks other men meane as well as he, this cannot be. Why not? as well as that Commission for the cutting thy throat at *London*, much after this terour and passed in the same private manner. But how can it stand with his Majesties Protestations against them, under the name of wicked and detestable Rebels, with his Declaration against any toleration of Religion there, or abolition of the Lawes in force against Recusants, with his Proclamation of Rebellion against them, dated January, 1. 1641. directly opposite to this Commission?

It were heartily to be wished, that his Majesty had kept his

word as well with the Protestants as with the Popish Faction. There passed one Article in the Treaty of marriage with the Queen, which through the care of *Canterbury*, and the paines of *Windebank*, hath been better kept then any Protestant Protestation. The words of which Article are faithfully translated out of the French copy, to this effect: *The 27. Article is, That the King of Great Britaine, having regard unto the prayer of the Lady, and to testifie his affection to her, shall grant unto his Catholique Subjects the security of their lives and goods, so that they shall not be troubled for making profession of the Catholique Religion, they rendering unto him that obedience and fidelity they owe unto him, to which they shall not be thought deficient for refusing to take any Oath, or doe any act contrary to their Religion.* But it is answered; It concernes his Majesty most to look to that, how his words and warrants agree: yet we will be so bold; in a Cause of so great consequence as the imminent danger of the Protestant Religion, as to examine some of his Actions, and see whether they have been more suitable to the Commission, or Proclamation.

The Proclamation it selfe though in its nature opposite, yet in its time and circumstances was too suitable to the Commission, being deferred from the latter end of October to the first of January, and then so sparingly printed, so warily published, as if it had been under the controll of some former Act whose leave must first be craved. But his Majesty hath reason to expresse violence against these his Catholike Subjects, or to chastise them at least, for they went beyond this Commission, though supposed reall; that gave but a Yard, they took an Ell: though they were allowed to seize the goods, estates, and persons of his Majesties Protestant Subjects, yet they were not allowed to cut their throats, (unlesse the private Letters concomitant can help out at such a pinch) and their very transgression in this matter might justly occasion and provoke the title of mercilesse wicked Rebels. But to return to Actions, the best Commentaries upon words; it is to be feared they will be found more agreeable to the Commission then the Proclamation, as may be discerned in the unanswered *Remonstrance of the rise and progresse*

of the *Grand Rebellion in Ireland*. For instance, What shall indifferent men think of his Majesties withdrawing himself from his Parliament, declared by the then reall, though now pretended Parliament, to be a great obstruction to the prosperity of the Irish undertakings? Of his raising war against his Subjects here, the greatest service that could be done to the pretended rebels there, being a diversion of that strength, and a distraction of those Counsels that should have suppressed them? Of his granting passes for notorious Papists, as *Butler*, the sons of the Lord *Nettersfield* and others, to go thither, for which see the Declaration of Parliament March. 16. 1641. and, if you will, the Answ. March 19. The stopping of provisions going to the supply of the Army against them, taking away the horses prepared by the E. of *Leicester* for that service, as appears by his complaint in a printed letter to the Earl of *Northumberland*? Of the free accessse of those that have been active in that Design to his Majesties camp and Court? Of his putting in demurres to the Bill of pressing souldiers, and deniall to the sending ships for that service?

It must not be denied that his Majesty was earnest in pressing care of that businesse of Ireland upon the Houses, and passed some things to the advantage of it, and (in a message of the 8. of April 1642.) spared not to offer his going in person to chastise those wicked and detestable Rebels, with the renouncing of all other Ends, (but if his Majesty had continued in that angry minde, hee might with ease have chastised them, when they came over to him, as they have done since plentifully.) I wish I had many more such actions to repeat. But it must be considered, there was a Proclamation that required some countenance, and could not well have lesse then it had: but I forestall no mans judgement, but leave the impartiall reader to the weighing what hath been said, and what hath been produced upon Oath in the Declaration of the Commons, July 25. 1643. And if the ballance be equall, I shall only cast in some scruples of the late Cessation, which, unlesse the beame be false, will make the Commission weigh down the Proclamation.

1. First the scruple of &c. in the nomination of the parties in this Treaty. Is his Majesties Title of Defender of the Faith

come to an intricate &c. Yes, and good reason, for the other party, with whom his Majesty treats upon equall terms, are content with an &c. and are called *His Romane Catholique Subjects now in armes*, &c.; whereas it should have been added according to the Acts of *Kilkenny, for the Exaltation of the Holy Roman Catholique Church*.

2. The scruple of their sudden transformation from monstrous mercilesse *Rebells* into *Subjects* conjoynd with other his Majesties good *Subjects*. What shall the *Subjects* of *Scotland* thinke of this, who hardly obtained the like retractation when they defended the Protestant Religion, or the Parliament of *England*, and their Adherents, who cannot yet finde that favour. But yet, *Morsio Nisi datur, quid non speremus*, &c. His Majesty sure had thoughts of this dishonourable recantation, when hee was so loth to publish the Proclamation against them.

3. The third scruple is *Persecute*, for that is the word in the Irish copy, not *prosecute*; A license granted to *Persecute*! Sure the Bishops had a finger in this Article, and that *Persecuted* Protestants should expect no protection from his Majesty, nor any of his forces, against the *Persecution* of the Papists, but rather have occasion to feare the joyning of the forces the King shall have interest in, in the *Persecution*, as is desired by the Catholiques, to whom no such trifle must be denied, is to me a sad story.

4. The fourth scruple, that these Catholique *Subjects* shall have liberty to send such Agents to his Majesty, as they shall thinke fit from time to time. Priests and Iesuites not excepted.

If the Scales be not yet turned, take the whole Cessation, and the thirty thousand eight hundred pound, and that will sure weigh it down to the ground. But I have much ado to leave the contemplation of this *Cessation*, Let us take a second view,

1. Of the time when it was granted, most seasonably when the Popish party was driven to great Extremities for want of victuals, and had been in greater, had not the Forces raised and payed by the Parliament been seduced into a disaffection to their service.

2. Of the Grounds, all Acts of importance that are to passe the eye and censure of the world use to come armed against all Exceptions with a preamble, shewing the ground and necessity of them: How comes it to be here omitted, that we have neither reall nor * pretended causes and considerations, but a downright Cessation, or rather Accommodation; as Souldiers judge it. Was it such broadfaced iniquity, that no mask neither in *Oxford* nor *Dublin* would fit it? Was it neither for the preservation of the Protestant Religion, nor affection to the ancient and native Kingdom of *Scotland*, nor for the reconciling of the Distractions of the Kingdome of *England*: Since those dull contrivers could finde no matter for a foundation, give us leave to supply. Seing the Catholike cause (which the King of *England* is induced to serve either nakedly, or cloathed with this pretence of upholding his Power and Prerogative, which is suggested to be invaded and endangered by the Puritans there) is now very much concerned in the due ordering of the affaires of *Great Brittain* and *Ireland*. And whereas the Irish Catholikes have given so good testimony of their approved zeal and cruelty in massacring near two hundred thousand Hereticks, and may hereafter do the like service in *England* and *Scotland*, if in this their present extremity they may be respited and relieved. And whereas it is of very great consequence that the Papists and all that will upon any pretence, or for any advantage, adhere to them in this Cause, be firmly united together against the Puritans and their adherents, whether in *England* or *Scotland*: It is concluded and accorded betwixt the two *Estates*, that a Cessation of Armes, the like was never heard of, should be agreed on, from whence the Catholike Cause and Party may expect these Advantages.

* This discovery was penned upon the sight of the naked Cessation, as it came from *Ireland* before the short covering of the Grounds and Motives, &c. which are not so considerable as to occasion any alteration unlesse of the word pretended.

1. Free importation of Armes, Ammunition, Victuals, and Provisions of all kinds, and free accessse of any of their Confederates from any part of the world.

2. Ready transportation into *England*, or other parts, of such supplies which shall be necessary for his Majesties service against the Puritans and Parliament there.

3. The strengthening the Popish party with the Union of the

indifferent Protestants, and consequently weakening and dividing the Adversary, upon whom the whole strength may be now turned.

4. Either an advantage to ruine the Scottish Army in *Ulster*, if they refuse the Cessation, and stay, or if they withdraw, an opportunity to settle *Ireland*, and among *England* or *Scotland*, as occasion shall be.

5. That some usefull Prisoners (as the Earl of *Antrim* who was then in hold) might be released.

6. That there shall be a Reserve of Wood-Kernes, whom this Cessation shall not reach, who shall kill and spoil at their pleasure, those who may be presumed disaffected to the Catho-like Cause.

And thus have I made bold to represent to the world this horrid gasty Monster of the *Irish massacre*, and (I hope more to the worlds benefit then my own content) raked in this sink of iniquity. The Evidence is furnished, Let the diligent impartial Reader, and the Conscience of mankind, make a judgement upon it.

But seeing the discovery and foresight of mischief is but half a wise mans work, (which now every body pretends to, and I for company) Let us study in a few words to declare the best Rules of prevention to this Inundation of Tyranny and Popery, which from the Romish Sea is like to overwhelm us ; *The prudent man foresees the Plague and hides himselfe.*

Many rules both of Piety and Policy might be laid down upon the grounds of Scripture, Reason, and Experience. But since the most of them are so well summed up in that solemn League and Covenant agreed on and entred into by these two Nations of *England* and *Scotland* ; I will not scatter them, but propound the deliberate Entrance into that Covenant, and the faithfull pursuance thereof to be the most Religious and reasonable way, to unite and strengthen the too much divided party of true Protestants against these Conspiracies discovered, which are likely yet further to enlarge their bounds.

There are some, it may be, who stand off for want of the Kings consent. We want not good authority, though such is our unhar-

unhappinesse, that for the present, his concurrence is rather to bewished then hoped. In the mean time let not the Truth and Gospel of Christ be sacrificed to the Counsels and Confederacies of evill and unreasonable men. Especially, when they who have a great share in enacting and conserving those Lawes by which our Religion is confirmed, have engaged themselves and their authority with us; Neither let us be startled at the noise of a Proclamation, that turns Religion into *Treason*, and Union into *Sedition*. Proclamations are neither the Laws of *England*, nor yet of the *Medes* and *Persians* which alter not, but may be retracted either with some difficulty, as that against *Scotland*, or more ease, as that concerning *Ireland*.

Others there are who are not strangers to the present affaires, but there is something that sits nearer them then Religion or publike Liberty, which they are loath to adventure by such an engagement in this declining State of the Parliament affaires, and therefore study an ungodly and unprofitable Neutrality. To these men I with a sound mind and a changed heart, *to seek first the Kingdome of God*: Let such consider, that if he who was the *Way*, the *Truth* and the *Life*, prescribed the true way to life, they are in the false, his rule in such cases is, *He that saves shall lose*. And let them know further, that they will one day have more need of protection from God, then his Cause hath now of theirs, when they shall (without repentance) receive this repulse, *Goe to the gods whom yee have served*.

Me think it should not be in vain to spend a word or two upon that more temperate party of them, who are now unhappily engaged against the Parliament in this wretched Cause. Sure there are some to whom the Counsels of the *Dighies*, and the insolent carriage of *Prince Rupert*, & his Harpyes, are little lesse odious, then these courtes which the two Houses of Parliament are constrained to. There is yet place for Repentance (God send Grace:) And if the sense of their own honour, which they take so much paines to bury in the ruines of their Countries Liberty nor yet of the honour of God, which if not their intentions, yet certainly their Actions desperately strike at, in this apparent danger to Religion, yet let the consideration of the issue of the
work

work they are about, supposing their prevailing (not so probable as they may conceive) a little move them. Will it not as much trouble them to see the Kingdome governed (as now one part of it is) by a Spanish Popish *Junto*; as by an English Protestant Parliament? To see their beloved moderation swallowed up in the violence of that desperate Jesuiticall party that rules at the Court, as in the supposed Severity of those Councils, Civill or Ecclesiasticall, that govern at the *City*. Let such men be assured that their Ends, unless such as are consistent with Tyranny and Popery, must give way to the predominant Interest, which will be found to be that of the Feminine Planet in the Issue, when they have served, they shall like uselesse Instruments be laid aside, and dis-regarded.

Certainly the intentions of those who are drawn in to this Popish confederacy are so different, that I am confident if they prevaile against us, their Quarrels will be as many and bitter against each other, as now against the Parliament. Vices are opposite and destructive, not only to vertue, but one to another. Me thinks these Gentlemen, who pretend to justice, peace, moderation, and something of Religion, should think themselves but ill associated, in the midst of such prophane plundering companions, to which they are not so much companions as subjects. Sure they cannot be well at ease to see the first fruits of this Irish Cessation presented to their union, but how then can they endure, when his Majesties Reregard of his Romane Catholique Subjects, shall be brought over with their hands full of the blood of more then 100000, offencelesse Protestants, whom they have cruelly massacred? Sure the apprehensions of this cannot but shake their Prerogative faith, and make them apprehend themselves in more danger from their confederates, then their supposed Adversaries. If this labour to them be lost, I am sorry, but glad it was no more.

Let me speak to them who are counsellable, that is, those who in the truth and uprightnesse of their Hearts have entred into this Covenant and thereby engaged themselves to the preservation of true Religion and Liberty; such must labour for steadfastnesse in that Covenant, lest our medicine prove our poyson.

Let

Let none of us go about to deceive our selves with unprofitable Treaties, or hopes of a yet impossible Accommodation, but cheerfully and faithfully accomplish a speedie and firm Union with the Councils and strength of Scotland (which will encourage not onely religious but wise men to joyn with us) it being beyond a reasonable expectation that by our own strength or wisdom we should extricate our selves from this growing calamity in which we are daily more and more involved. It now becomes every man to wind up his thoughts to a Christian resolution befitting the present necessities and Condition of the Church of God, and walk worthy of it, and let the Lord do what seemeth good unto him.

I might now make my self a great deal of more work, and create some trouble to my Reader, if I should after this satisfaction I have given to my own heart and the friends of this Cause of Religion, go about to satisfie the world, and answer their severall quarrels with this undertaking, but I will be more mercifull to the Reader, and more just to my self then to accuse my self by excuses. Onely I will give you a taste of that which I am like to have plenty.

The first Question will be *who is this?* I answer, it matters not who, but what. The next is a position, *Sure he was a mad-man thus to provoke Maiesty it self, did he ever learn that verse in Homer.*

Κρείσσον γὰρ Βασιλεὺς ὅτι χῶσεται ἀνδρὶ Κερῆι.
Yes but he hath, and that in *Iob* too. In such a cause as this, let me not I pray you accept any mans person, neither let me give flattering titles unto man. I hope to see the day when I shall be accounted a better subject to the King then he that accuses me. In the meane time I am satisfied with being a good subject to the Kingdom, & no Traitor to the Church. If I have incurred any danger, it is to shew thee thine, if a good Protestant. *But there need not have been so much bitterness used which often disadvantages a good Cause?* It is the language of the times, and not mine. A filthy ulcer must have a sharpe lance; the massacre of Ireland is a bitter cup. *Quis temperet invectivis?* Here are many things produced in this Treatise that

are but slender proofs? Then take them altogether. *Altogether are but a rapsidy scraped up out of the Parliament Declarations, and such scandalous pamphlets, as Plain English, and the English Pope?* Truth is a common inheritance, and now so scarce that I was glad to take it where I could find it. *Tush I can tell more of these affairs then this Discoverer?* Then tell them, or tell me, and I will. But *Mercurius Aulicus* will be sure to meet with you? This is no time to be afraid of Court *Bull Beggars*, but if he meet with me he must go out of his way: I tell truth, he tels lies.

But I have now done, and it may be done that which hath provoked almost every body, but my own conscience, which witnesses with me that I have not written any willing or negligent falshood, nor (to my best understanding) any unseasonable or unnecessary truth. There is no man but will stand in need of some charity, I shall find it from them that have it; from those that have it not, I will not expect it. There are other *Mysteries* in this world of *Iniquitie*, carried on by them who under the pretence of Service do the greatest disservice and dishonour to the Cause of Religion and Liberty, which must either be amended or not concealed: let other men do their share, as I have done mine, and the world will certainly be either honest or wiser.

This Discourse cannot be better concluded then with that which is the earnest and constant request of the Author to the Lord God of Hosts, the God of Israel, that seeing wisdom and might are his, he would vouchsafe wisdom to the Counsellors, courage and constancy to the Souldiers, willingness to the people, and faithfulness to all those that have or shall engage themselves in this great Cause so infinitely valuable beyond the estates and lives of all that undertake it. To him be glory, and peace upon Israel.